

# CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

WE ARE AMBASSADORS FOR CHRIST... BE YE RECONCILED TO GOD.

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## CHRISTIAN AMBASSADOR.

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### CAUSES OF RELIGIOUS DECLINE.

BY D. PICKERING.

WHEN we take a survey of the various sects of professed Christians, we find among all the various denominations a very great change in their appearance and prospects. Time was, when in our own country, the Presbyterians were very numerous and respectable. They were bold in the annunciation of their peculiar opinions, and hesitated not to teach, that a few of the human race were elected to everlasting life, and set apart to glorify and enjoy their Creator in a world without end; and that all the rest of mankind were reprobated, and doomed to the regions of endless darkness and the flames of quenchless fire. The Methodists sprung up and most vehemently opposed this tenet, and taught the free agency of all the human race, and maintained that God really *willed* the salvation of all mankind; and that if any were lost, it would be their own fault, and not on account of any pre-existing decree of the Almighty, dooming them to interminable wretchedness before they entered upon the stage of life. Now, as no man in the exercise of his sober reason, could believe that the God of the Bible, who is there declared to be "good unto all, and his tender mercies are over all his works," could have predoomed any part of his intelligent offspring to endless wo, the poor Calvinistic Presbyterian soon found himself placed in the back-ground. Nor has he since been able effectually to hide this glaring deformity in the articles of his faith. Hence in their public preaching they have generally kept this incongruity concealed, and *imitated* the Methodists in striving to impress the public mind with the sentiment, that if any were finally lost, it would be by reason of wilful transgression, and neglecting the means of salvation which were placed within their convenient reach. When, however, they have been sorely pressed in argument, they have been found believers in the Calvinistic doctrine of *eternal reprobation*, and this error in their creed is the cause of their continual decrease in number and popularity.

If we turn our attention to the Methodists, we also see from their documents that *they* also are on the decline! Why is this? Not because they have embraced any *new* article of faith; nor because they have neglected to use every means in their power to establish in the human mind the conviction of man's *free-agency*, and that salvation is placed within the reach of every moral and intel-

ligent creature. Why then are their ranks yearly thinned? We answer, because a denomination has appeared who have been weighing in the even balance of reason and revelation, their favorite tenet of *free-agency*, and questioned them in the following manner: Did God know, before he created and gave to man this *agency*, that the majority of them would so misimprove it, that they would certainly become the subjects of endless wo? Is it possible for God to be mistaken or disappointed in what he knew would be their final doom? The facts implied by these queries cannot be mistaken; and if this is so, the Methodist *free-agency* as really precludes the possibility of their salvation, as the Calvinistic doctrine of reprobation!

In whatever direction we turn to survey the various denominations, we behold them all *decreasing* in one way or another. The Papal church is fast losing its influence and popularity, by reason of the information which well written books are everywhere exerting, and exposing their duplicity, in almost every country. The Episcopalians now depend more upon the pride of popularity than upon anything like sound logical reasoning. And, therefore, the reflecting part of community have to witness the continual *decrease* of their numbers.

The old standing Baptists have lost a great part of their influence, on account of their attachment to the tenets of John Calvin. And the Free Will Baptists are found abetting the errors of the Methodists, and so, likewise, are losing their influence with community at large.

I might add a long catalogue of denominations in addition to those already mentioned, but it is unnecessary, since they embrace some of the tenets which we have noticed, and which also accounts for their rapid decline.

It will doubtless be inquired, What is the condition of our own denomination? We answer, In some respects it is on the *increase*. Within a few years, I can distinctly recollect that there were but *twenty* preachers of our faith in the United States. We now number nearly *one thousand*. Societies are astonishingly multiplied in every part of our country. Popular prejudice is in a great measure allayed; nor does a man fear to lose the respect of society by possessing faith in the final salvation of all men. But certain evils have grown out of this prosperity. Our preachers, especially the younger portion of them, are now reaching after the popular applause of community; and instead of laboring to establish their hearers in the faith of final and universal salvation, they are striving to please the ear with the sublime flights of the orator, with little or no regard to those sublime and holy truths which free the mind from darkness and tormenting fear.

Were it not for the open and manly discussions which are maintained in our periodicals, the glorious faith which we profess would soon slumber in the grave of forgetfulness, and its professors would become unable, if not wholly indifferent, in producing the great evidences which sustain the mind and heart amidst the changes and the turmoil of this noisy world.

Brethren, these things ought not to be so. Our preachers should strive to establish the faith of the all-triumph-



ant grace of God in the minds of their hearers, nor suffer them to neglect the clear and lucid evidences of holy writ; that when troubles assail them in the journey of life, they may find a resting place for the soul, and look beyond the boisterous ocean of time, and rest in the divine assurance of immortal beatitude, for themselves and the human race, when time shall sink to everlasting repose.

*Aurora, Erie co., Feb., 1849.*

Original.

### SPIRITUAL WORSHIP.

BY M. M. PRESTON.

WHAT is it to worship God in "spirit and in truth?" It does not consist in *heartless formality*, certainly. It does not consist in mere ceremony—in merely engaging in the services of religious meetings—in the mere utterance of words called a prayer.

Any one may engage in the ceremonies of worship, and still it may be true of him that his heart is full of deception and desperately wicked,—nothing may be farther from his heart than true spiritual devotion and worship. Ceremonies are well enough, and *important*, so far as they serve to inspire within the soul spiritual love and emotions of gratitude and praise to God. They may solemnize the feelings and serve to produce a devotional frame of mind; they may enlist the attention to spiritual things, and direct and incite the mind to the contemplation of God, his character, and his truth; they may indeed be of much service in *producing* true, spiritual worship. Still, simple ceremonies are far from being true worship.

Worshipping God in spirit and in truth consists in the sincere offering of devout gratitude and praise from the deep places of the soul. It consists in the living adoration of the heart—the gushing forth of the purest and most ardent feelings of reverence and admiration—the up-rising of the spirit on the wings of pure affection, towards its heavenly Father, bearing up before him the incense of our heart's deep love,—the *spirit's* devotion and homage. We all know the feelings of a heart, where it is drawn out in gratitude towards a friend whom we dearly love, who has rendered us some kind service, or who has made us some *present*, for instance, as a token of his esteem and regard. We know how we prize the gift, and cherish it, and what emotions of affectionate thankfulness we feel stirring in our bosoms. Such are the emotions and feelings of our inmost souls toward God, when we worship him in spirit and in truth, only that a sense of his greatness and infinite perfection and goodness, inspires us also with humble submission, reverence and adoration.

In worshipping God "in spirit and in truth," our spirits *adore* him as the GREAT SUPREME; submissively *trust* in him as the OMNIPOTENT, OMNISCIENT, and OMNIPRESENT; *love* and *revere* him as OUR FATHER, whose infinite nature is love and goodness; and praise him, and offer unto him the ardent gratitude and thanksgiving of our affections as the GIVER of all good. In true spiritual worship, our souls *feel* all that the most devotional ceremonies can express, and *more*,—they *feel* the enthusiasm of the expressive rite, and the solemnity of the solemn ordinance. We do not stand before God as heartless hypocrites, but when we engage outwardly in the exercises and ceremonies of worship, our spirits will bow before God, and our feelings within will correspond with the outward manifestation. If we read God's holy word, our minds will attend that we may understand, and our souls will drink in the spirit of its divine sentiments. If we sing praise to God with our *voices*, our *hearts* will join, and rise, filled with diviner music, up to heaven, and there in devoutest praise hymn hosannas to the Lord. If

we bow the outward man in prayer, the inward man also will bow before God, and the sentiments we utter will be felt deep in the soul, and the spirit will waft them to the presence of the Father, and linger there, in the radiance of his smiling countenance, for answers of peace. If we speak of God, of his character, of his love, of his truth, we shall not speak as the hypocrite, nor merely to please the ear of those who listen, nor to manifest our piety; but we shall speak sincerely what the spirit feels and would give utterance to in its outgushing zeal, in its earnest reasoning, or in its deliberate, calm, and quiet thought. We shall speak with the spirit in its love of truth, in its love of God and goodness, in its comforting and consoling thoughts, in its rapturous imaginings of heavenly love, and glory, and bliss. Such we conceive to be true spiritual worship, as we are enabled to describe it. It cannot, however, be adequately expressed—we can only know it by *feeling* it in the soul.

*Hingham, February, 1849.*

Original.

### LETTER FROM BR. D. H. PLUMB.

Boston, Feb. 8th, 1849.

MESSRS. EDITORS:—The "yellow-fever" is sensibly abating in this city, and although one or more vessels clear almost every day for the Gold Regions, the popular mind is far less agitated on the subject of gold digging than it was a month since. Our population has allowed its puritanical staidness to be disturbed unaccountably by the general cry for gold. But like all unnatural and spasmodic efforts, it relapses into its wonted lethargy of mind. It takes vastly more to excite New Englanders on any subject, except slavery, than it does New-Yorkers. The reason is, probably, because the population is less mongrel, and the moral characteristics stronger and more marked. I have lived here now nearly two years, and yet I have witnessed but one real ebullition of popular feeling, if we except the recent Presidential heat. The people here are more *even* in their habits, although they are evidently bordering upon, if not actually in, a transition state. The lines of Puritanism are being fast obliterated by the rushing tides of emigration, which bring among us a diversity of tastes, feelings, and views.

The lectures, for which this city is so celebrated, have been uncommonly interesting the present season. The Lowell Institute, established by a benevolent individual for the purpose of instructing by *free* lectures, has furnished us with an unusually interesting bill. Two courses have been delivered to very crowded audiences, and the third is now in progress, which is equally attractive with those that have been completed. Professor Agassiz's lectures on Embryology were not only attended by thousands, but they were phonographically reported for one of the presses, and thousands of them sold. A course of lectures on Comparative Physiology, now in progress by Professor Wyman, are attracting much attention, and winning many tokens of approbation from the public. The subject of Physiology seems to have commended itself specially to our citizens for the last two years. Last winter we had two courses, on the anatomy of the human system and the laws which govern the same. This year we are led forward into the great temple of nature, and directed to the study of the whole animal world.

Religionists of the orthodox school are lamenting the degeneracy of the age, but if it is discernible in the new direction of human effort, we see nothing very deplorable or lamentable. Men are discovering that God is the author of the body as well as the soul; they are finding out that this world is the scene of God's judgments as well as the next. Hence an increased interest in the present welfare of humanity, physical, mental, and spiritual.



There is manifestly less interest in the *soul-saving* operations of the day as applied exclusively to the future world. Man is a complex being, and his true interest and highest duty is, to study out and *observe* the laws which govern him, and which have been so sadly neglected in some periods of the world.

Liberal religion,—that is, a religion of freedom, of benevolence, and progress, is commending itself to the popular mind. *Improvement*, more than mere *safety*, is becoming the “great idea” of the present age. Man’s safety consists in a conscientious discharge of duty, and a consequent freedom from sin. The number of “chances” are proportioned to the degree of effort used by the individual soul, and not to any mere article of faith.

The Universalists of our country are evidently fast coming upon the spiritual ground. I mean the true spiritual ground. Not that they are endorsing the *dreamy* theory, or taking mere “visions” for facts. To discard the miraculous of the Gospel, and give the utmost credence to dreams, even when dignified by the name of “Psychological Facts,” augurs but poorly in favor of the *progress* of any party or sect. The true progress consists in an increase of faith, hope, and love. May Universalists, and all others, continue to grow in it, is our earnest prayer.

The society at South Boston, under the care of Br. Cook, had a Social Levee or Festival last night. The Ladies of that society have introduced a new and novel entertainment, for the attendants upon their Festivals. To secure amusement, they offer, this year, an elegant copy of Shakspeare, in seven volumes octavo, price twelve dollars, for the “best specimen of original wit,” in the form of a conundrum or couplet, the premium to be awarded by a committee of gentlemen, composed of Revs. J. H. Clinch, O. A. Skinner, C. H. Fay, and T. Whittemore. The interest on these occasions is very great. The company, which is always large, is entertained also with speeches from the brethren named, together with others, and refreshments served up in the richest and most approved style. Everything passes off agreeably and harmoniously, and to the pecuniary advantage of the South Boston friends.

I learn that our Warren-st. friends are to have a social gathering very shortly, in honor of the return of Br. Skinner to his former and precious fold. Should I be present when it “comes off” I will furnish you the particulars of the event, for the gratification of your numerous readers, and his (Br. S.’s) particular friends. D. H. P.

#### LIBERTY OF THE CHRISTIAN.

OUR Savior said to those Jews who believed on him, “If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.” This declaration utterly astonished the Jews. They considered themselves far exalted above all other people upon the face of the earth. And to be told that they should be made free by a continuance in the word of Christ, and through the power of his truth, was something that they were not at all prepared to understand. And they instantly responded, “We be Abraham’s seed, and were never in bondage to any man; how sayest thou, ye shall be made free?” They had never thought of any other liberty than freedom from bodily restraints, and the right of choosing their own rulers and of making their own laws. And such is the notion which many persons at the present day are foolish enough to entertain. Because they live under a good form of government in a free country, and no tithes to pay, and are not confined in a prison, nor bound with chains, they fancy that they must be *freemen* in the very highest sense of the word. But it is not uncommon for such persons to exhibit evidences of the most mean and abject slavery in their very efforts to sing the songs and shout

the praises of liberty. One is a slave to his dishonest propensities; another is a slave to his habits of gambling; another is a slave to his lasciviousness; another is a slave to his fierce and brutal passions; and still another is a slave to intemperance. Talk to such men of their being *made free*, and they would laugh you to scorn, or else answer you with threats and curses and blows! They would understand as little of your meaning as the Jews did of our Savior’s language, when he spake of the bondage in which they were held, and of the high and ennobling freedom which his own blessed truth was sufficient to confer. And if you should fully explain your meaning, it is not unlikely that they would still be so blind and stupid as to raise another boisterous shout for freedom, without understanding anything of their own vassalage!

We would not be understood to speak lightly of political freedom, or to undervalue any of the blessings connected with a government founded upon the just and broad principle of equal rights. But the kind of bondage of which our Saviour spake in his address to the Jewish people, may most fearfully abound, and does abound, under the best form of political government that has ever been instituted by the wisdom of man. The freedom of thought and of speech is not to be despised; the liberty of the press ought jealously to be guarded and protected; and the right of the people to select their own rulers and to enact their own laws, is too sacred ever to be violated. But there is a far more important freedom, which sinks deeper and rises higher than anything political or civil; a freedom which is the result of a wise and prudent government of *self*. “He (says Solomon) that hath no rule over his own spirit, is like a city that is broken down, and without walls.” Such a man is constantly exposed to the attacks of his worst foes, even to those hurtful lusts which war against the soul, and destroy its peace and joy. He is ever the prey of raging and lawless passions. And because all is anarchy and misrule within him, no outward freedom can be to him a very great blessing.

But let us not overlook the rejoinder of our Lord to the answer of the Jews, who declared that they had never been in bondage to any man, and therefore knew not how they could be made *free*. “Jesus answered them, verily, verily, I say unto you, whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth forever. If the Son therefore shall make you free, ye shall be free indeed.” Here is a freedom far more important than any other kind of liberty; a freedom, too, within the reach of all men, under every form of human government. The man who is habitually addicted to any particular kind of vice, is the slave of that vice. And the longer he continues in that course of life, the more rigorous and oppressive will be the bondage in which he is held. The subject may be well illustrated by a mere reference to the drunkard. He sees and feels the alarming evils of intemperance; and there are times when he resolves that he will no longer swallow the draught that enfeebles his body, deranges his mind, unfits him for every useful employment, and takes away his comfort and peace. But temptations return; and an appetite that has been cherished and pampered until it has acquired almost invincible strength, again overcomes and subdues him. He yields ignoble submission to the tyrant that sits upon the throne of his mind, ruling with despotic sway. And “of what a man is overcome, of the same is he brought in bondage.” The same may be said in regard to any other vicious and unrighteous practice. Every individual who does not properly rule his own spirit and govern his life by the influence of good principles, is subject to the power of corrupt feelings and affections, and is ruled by lust and passion. The follow-



ing lesson which we were used to read in our school books, is worthy to be considered in our maturer years:

"The passions are a numerous crowd,  
Imperious, positive and loud.  
Curb these licentious sons of strife;  
Hence chiefly rise the storms of life;  
If they grow mutinous and rave,  
They are thy masters, thou their slave."

The liberty which the Anointed of the Lord came to proclaim to the captives, consists in the deliverance of man from the dominion and bondage of every form of sin. This work is accomplished by teaching man to know himself, by pointing out to him the way of duty in which all real happiness is found, by commending to him the goodness of God which leadeth to repentance, and by bringing him under the sanctifying influence of the love of Christ, which constrains the heart to obedience. He who has been made free indeed by the Son of God, has crucified the flesh, with the affections and lusts; and he delights in the law of God in the inner man. He is not held in servile restraint, outwardly appearing beautiful unto men, like a whited sepulchre, while within he is full of corruption and all uncleanness. He is not merely kept back by some powerful check from daring acts of rebellion against God, and of wickedness towards man, while his heart is filled with evil thoughts and vicious propensities. Nor does he aim at incorruptness of life through the dread of awful dangers in case of disobedience to God, or in the hope of being exalted at some distant period to immortal honor and glory as the reward of his virtues! But having learned how to rule his spirit, and having brought all his powers into obedience to the law of Christ, and finding by happy experience that the ways of Divine Wisdom are full of peace and joy, the desires and inclinations of his heart all urge him to choose and to glory in the paths of righteousness! Such is the character of the man who stands in the liberty of the Gospel. And it may in verity be said:

"He is a freeman whom the truth makes free,  
And all are slaves beside."

#### MECHANICAL WORSHIP.

A new invention, it is said, has been patented in England for making mathematical computations by machinery. It is said to produce unerring results, and to be extremely useful to those who make long and elaborate calculations.

Without the precision of a formal announcement, and without, indeed, any positive date as to the discovery, there has long been among Christians, a similar convenient apparatus—useful to those who have to "make elaborate calculations." The problems most usually offered for solution in religion, by mechanical calculation, are such as the following: To determine how far a form of godliness may be made to answer for the spirit thereof; To reconcile the service of God and Mammon, which in religion is as hopeless, and yet as earnestly sought for as the squaring of the circle in science; To love, or seem to love the house where prayer is offered, while envy and strife still remain in the heart; and, To make the routine of Sunday duties serve for all the rest of the week, as a clock is wound up one day in seven, and the care of it forgotten all the rest of the time. Such are some of the problems which many people fancy they have determined by casuistical machinery, though there are many others which are submitted to the same ingenious process.

Unfortunately for the mathematical contrivance, it does not always answer; and still more unfortunately for the religious machinery, it never does. Those, therefore, who do not find in the offices of religion, and in the du-

ties of prayer, the stay and solace which is promised in the service of Heaven, will do well to examine themselves, and see if they have not been deluded into the employment of machinery, where heart and head should be enlisted. Let them see, though they read a daily Scripture portion, if that reading is not merely mechanical task-work, the performance of a task, instead of the pursuit of a holy delight. Let them weigh their prayers and confessions, and discover if they have not been drawing nigh to God with their lips, while their hearts are far from him. Let them canvass the motives which lead them to the public services, whether they be led to church by the love of God and of his house, or whether it is to preserve the appearance of decency before men, and to be seen of others.

The Father seeketh such to worship him as worship in spirit and in truth; and of such only will he be found. Those, therefore, who, to their pain, discover that their devotions are faint and spiritless; that the temptations of the world are too powerful for their good resolutions, and that they have lost the comfort they once enjoyed in spiritual things, must examine and see if they have not been endeavoring to reconcile some one or more of the impossibilities to which we have alluded, by a mechanical calculation. They must ask their own hearts if they are not striving rather to discover what duties they can *safely neglect*—how treacherous a search!—rather than laboring to love the Lord with all their heart, with all their soul, and with all their mind. In such a zealous service alone can be found that peace which the world cannot give. Thus may temptation be avoided or disarmed, and thus without "calculation," but with sure *confidence* shall the end be reached which is promised to the faithful.—*Epis. Rec.*

#### ON THE LOVE OF GOD.

BEWARE how you neglect that species and degree of intercourse with your Heavenly Father, to maintain which, his mercy permits, his word invites, and his grace, if you will make use of it, enables you! Beware, lest by thinking of Him but seldom, but seldom addressing Him in prayer, and seldom hearing his voice in his Holy Scriptures, and his public ordinances, you estrange yourself by degrees, entirely from his love, and allow the pursuits and pleasures of the world to establish an empire in your heart, left empty of holier affections! It is by daily prayer, and daily thanksgiving, by patient study of God's word, and by patient meditation on our own condition, and on all which God has done, and will do for us, that a genuine and rational love for him is kindled in our heart; and that we become unfeignedly attached to the Friend, of whose kindness we have had so much experience. It is to be expected that in the earlier stages of our approach to God, we should experience but little of that ardor of devotion, those pleasures of earnest piety, which are in this world the reward of love as well as its most convincing evidence. Our prayer at first, will often be constrained, our thanksgiving cold and formal; our thoughts will wander from our closets to the world, and we shall have too frequent occasions to acknowledge with shame and sorrow the imperfection of those offerings, which we as yet can make to our Benefactor. A religious feeling, like every other mental habit, is slowly and gradually acquired. A strong and lasting affection is not ordinarily the growth of a day; but to have begun at all, is, in religion, no trifling progress; and a steady perseverance in prayer and praise, will not only, by degrees, enlist the strength of habit on the side of holiness, but will call down, moreover, an influence, without which all human effort must be in vain, but which no one will seek in vain, who seeks for it in sincerity and by the appointed means.—*Bishop Heber.*



## Foreign Correspondence.

LETTER—NO. XXXIII.

MARSEILLES, Sept. 18, 1848.

WE left Rome at 8 o'clock, P. M., on the 15th, for Civita Vecchia, and rode all night. In some respects we were glad to get out of Rome. There is such a strange commingling of the ancient and modern, the wise and foolish, the proud and contemptible, the rich and poor, the decent (?) and filthy, the religious and profane, the sublime and ridiculous, that a man needs a stoic soul and dull olfactories, to be content to remain there two weeks in early autumn. There is much—a vast deal to admire and study,—wonderful things, both ancient and modern. The relics of what Rome *was* are sufficiently defined and suggestive to wait one's thoughts back through the long vista of years, and bring up mystic images of the living realities in the days of the Cæsars. There stand the same hills. There slumber in the night of centuries, deep under the covering of fallen temples, palaces, thermes and piazzas, the monuments of the world-wide greatness of the "eternal city." It is among these ruins that one sees ROME. No living voice can tell of Rome; for Rome that is, is not Rome. It is in silence that one goes forth alone to look at it. He wants no guide to interrupt him, with his eternal "*ici, voila*," etc. He must sit down upon a broken column shaded by one of the vast arches of the temple of Peace, or stand at the arc, of Titus, or ascend to the top of the Capitol, or wander out of the modern city among the ruins, and feel himself *alone*, so as to shut out the living world; and then visions of Rome will rise up, like the dry bones of the valley, and the ancient and glorious will stand revealed before him. Those temples and basilicas, those palaces and circuses, those baths and monuments, will all live in their own magnificence and adornment. The forum will be crowded with anxious thousands, and the very welkin will ring with applause at the rounded periods of the orators. Crowds will assemble in the thermes of Carracalla and Diocletian, in the Colosseum and circus of Nero. All the city will be filled with alarm, and the cohorts and legions will suddenly rally with the clang of war, at the discovery of the army of Hannibal on that elevated plain beyond Tusculum, yonder. Proud warriors, august consuls, sedate senators, toiling plebeians, will pass before him. All will be life, anxiety, and commotion. Alas, how soon is the illusion vanished! Too soon he is awakened from his entrancing reverie, by some squalid wretch who begs, in God's name, for a single baioccho, to prevent starvation. Poverty, filth, indolence, shame, ignorance, superstition, oppression, dwell with the lizard among these venerable ruins, which are splendid even in their desolation.

An Italian poet has said of Rome, in an epigram,

"To seek for Rome, vain stranger, art thou come,  
And find'st no mark, within Rome's walls, of Rome?  
See here the craggy walls, the towers defaced,  
And piles that frighten more than once they pleased;  
See the vast theatres, a shapeless load,  
And sights more tragic than they ever showed;  
This, this is Rome: Her mighty carcass spread,  
Still awes in ruin, and commands the dead.  
The subject world first took from her their fate;  
And when she only stood unconquered yet,  
Herself she last subdued, to make the work complete.  
But, ah! so dear the fatal triumph cost,  
That conquering Rome is in the conquered lost.  
Yet rolling Tiber still maintains his stream,  
Swelled with the glories of the Roman name.  
Strange power of fate! unshaken moles must waste,  
While things that ever move, forever last."

The hour is near, and we must away from Rome—not till we have seen one thing more—the Tarpeian Rock, so famous in our first dreams of classic reading. Where is it? Just behind the Capitoline hill. Away we go, half running, for lack of time. But we must see it. Pshaw! I would not have run so for all the bracelets Tarpeia herself desired of the Sabines as a reward for opening the gates to them. A precipitous rock, forty or fifty feet high, notable as a place of punishment for Manlius and other conspirators, who were cast down it. It is sufficient. Let us go; the Diligence is nearly ready, and our baggage is all aboard.

"*Restez-vous content avec moi?*" asked the eternal hanger-on, whom, out of pity for his poverty, we had hired for a guide several days, when we did not want him. "*Mon enfant est trop malade. Voulez-vous me donner beaucoup buona-monna?*" "Nonsense, you everlasting beggar. We hired you and paid you a paol a day more than you asked, and then a paol a-piece beside, each day, for buona-monna; and now you will not suffer us to leave the city in peace, but come begging for more. We will not give you a mezzo-baioccho. Go to your Cardinals, who ride in their gilded carriages and live in palaces; ask them for a proof, such as Jesus sent to John, that they are the conservators of Christianity." The poor fellow hung about, and did not leave the door of "*l'Interieur*" of the Diligence till the horses started, and then he looked sad and turned away. We pitied him; a clever guide; but we had paid him well. Oh, Rome! how art thou fallen! and thy sons, how degenerate! Where is the proof of thy imperial greatness? Not in the *living*; but in the inanimate marble;—not in the moral, but in the physical works thou hast done. I have seen them, and now—farewell.

We reached Civita Vecchia at six next morning. The moon shone bright and sweetly from the clear soft sky, and the desolateness of that arid region was well enough seen. With the exception of a few post-houses, there is nothing to relieve the monotony of that malarious region, till approaching the shore of the sea, where the country improves, and signs of life and industry are visible.

Civita Vecchia is a small town, the present port of Rome. It is situated on elevated ground, close on the sea, with a tolerable harbor, secured by long piers from the fury of the waves. It is not a place of much business, serving merely as a place of transit for the merchandise of Rome. Here we expected to take a steamer for Naples. The *Il Lombardo* had been advertized in Rome, and the agent assured us it was to leave to-day at 10 o'clock. A steamer was lying in port, to which we rowed out, to engage passage and select accommodations. Mark our disappointment when we learned that this was a French mail steamer, bound to Marseilles, and that the "*Lombardo*" had gone to Naples the day before, and that no other would be along under ten or twelve days! There is no regularity this season in the boats, owing to the fact that they are government vessels, and are ordered off to different places with soldiers for the army. The French steamers run regularly twice a month.

We wandered up and down the streets, inquiring at all the offices for a passage to Naples. None could be found. Our only chance was to return to Rome and hire a voiture, or wait four days and go by the mail Courier. The roads had become so unsafe by the malaria in the Pontine Marshes and the banditti, that the Diligences had been taken off that route. To wait here ten days would be too irksome. We could not endure it. We had satisfied ourselves at Rome. So we wandered about till it was suggested that we might here end our wandering, and return to our home and friends. The thought of them wakened the deep fountains of affection. We looked at each other, forgot all else, and



resolved to return, leaving Naples, Vesuvius and Pompei, all unseen behind us. We hastened to the French consul, paid our fare to Marseilles, and went on board, but not till some of our baggage had been hunted over by the officers of the Customs, to see if we had more gold than the law allowed a man to carry out from the Papal States—about \$50. They did not find any. They need not have expected it, unless we had carried it into Rome, in which case it is quite doubtful if they could have retained it.

By noon we were under way for Leghorn. On looking about for our *chances*, we found our places in the fore-castle, with some twenty others—without chair or bed, nothing but the floor—with the place for the sailors down below us. This is No. 3, the only place not occupied. But we had the range of the deck, and mingled freely with the No. 1's and dined with No. 2's. Everything was very orderly on board, for this was a war steamer under naval orders, of the *Republic of France*. We had one comfort—we were *homeward bound*. Night came, and having slept none the night before we longed for a couch. There was none for us. F. bunked on a box of weapons. H. took his chance on the floor in the "castle" and on deck. My fortune was better. An old turbaned Turk had a mattress which he had spread on the floor. As he was not entitled to so much room, I persuaded him to lie cross-wise, while I took the other side of it with my *sac de nuit* for a pillow. Our legs were not of so much consequence, so we let them rest on the floor. In this position we slept—some.

At daylight next morning we were off Elba, with Leghorn before us, where we arrived at about 7 o'clock, and remained a short time, when we left for Genoa, at which place we arrived about sunset. And such a sunset! It was grand beyond description. We did not land. The workmen were still picking at the old forts in defiance of the King's orders, and they were pretty much demolished. The people are beginning to have their own way in some things, despite the authority of those who rule by divine right.

Another night—in a comfortable berth in the middle cabin, and the morning showed the point of the Alps which projects down to the sea east of Nice, from which the Appenines break off to the eastward and run through Italy. A ride all day along the sunburnt coast brought us, before night, into this splendid and safe harbor, and into a city which bears more the marks of civilization and refinement than any we have seen in Italy. W. S. B.

#### WHAT IS THE GOSPEL?

We will show you what the gospel is, and give it to you in Bible language too. It is so plain that the way-faring man, though a fool, need not err therein; but a man who has been educated in creeds and metaphysics may err. Take a description of the Gospel from the word of God, see Gal. iii. 8, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the GOSPEL unto Abraham, saying, [saying what? for whatever was said was the GOSPEL,] *In thee shall all nations be blessed.*" That's the Gospel; that's what men should believe; that's what will give them salvation. "In thee," that is *in Christ*. He is the Son of God; he is the Savior of the world. Nations are blessed in him; all nations shall be blessed in him; all nations shall call him blessed. Universalism is built on the true foundation; it is built on Christ. It is not built on human agency, which is more unsafe than a foundation of sand; but on that rock against which the gates of hell cannot prevail.

Let no man then be called a *sectarian* because he preaches the full, final and complete triumph of Christ. Jesus died for *all men*, for *every man*, for the whole world.

And did he die in vain? Did he not have an express purpose in dying? Shall we fling his agonies and death away? Shall he not see of the travail of his soul and be satisfied? and can he be satisfied, if a part of those for whom he died shall never enjoy salvation? Away with such degrading thoughts. The will of God shall be done. His purpose shall become complete. Jesus shall reign till God shall be all in all. We say as Belsham, the great English Unitarian said, if anything was ever clearly defined, the doctrine of universal restitution is asserted by Paul.—*Trumpet*.

#### HAPPINESS AND RICHES.

It cannot be too early or too deeply instilled into the minds of the young and inexperienced, that the means and happiness of riches are, in a great degree, in every man's power. A blind belief in destiny or fortune, acts as a powerful stimulus to indolence and indecision, and makes men sit down and fold their hands in apathy. Nothing is more common in the world than for people to excuse their own indolence by referring the prosperity of others to the caprice of fortune. Success every capricious man knows, is as generally a consequence of industry and good conduct as disappointment, is the consequence of indolence and indecision. The difference in the progress which men make in life, who start with the same prospects and opportunities, is a proof that more depends upon conduct than fortune; and if a man instead of envying his neighbor's fortune, and deploring his own, should inquire what means he has employed, or those he has neglected, he would secure a result to his wishes. But the great misfortune is, few have courage to undertake, and candor to execute, such a system of self-examination. Thousands thus pass through life angry with fate, when they ought to be angry with themselves—too fond of the enjoyment which riches procure, ever to be happy without them; and too indolent and unsteady ever to pursue the legitimate means by which they are attainable.

#### GOOD ADVICE.

Somebody lays down the following rules to young men in business. They will apply equally well to young and old. "Let the business of every one alone, and attend to your own. Don't buy what you don't want. Use every hour to advantage, and study even to make leisure hours useful. Think twice before you spend a shilling; remember you have another to make for it. Find recreation in looking after your business, and so your business will not be neglected in looking after recreation. Buy fair, sell fair, take care of the profits; look over the books regularly, and if you find an error trace it out. Should a stroke of misfortune come upon you in trade, retrench—work harder, but never fly the trace: confront difficulties with unflinching perseverance, and they will disappear at last, and you will be honored; but shrink from the task, and you will be despised."

**SOUND ADVICE.**—Never do anything that can denote an angry mind; for although everybody is born with a certain degree of passion, and from untoward circumstances will sometimes feel its operation and be what is called "out of humor," yet a sensible man or woman will never allow it to be discovered. Check and restrain it; never make any determination until it has entirely subsided; and always avoid saying anything which you may wish unsaid.

Adversity overcome is the brightest glory, and willingly undergone the greatest virtue. Sufferings are but the trials of valiant spirits.



## CHRISTIAN AMBASSADOR.

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## REMOVAL.

The inconvenient and in many respects unpleasant location of our Office, in the place at present occupied by us, has long been a subject of complaint with all who have had occasion to call upon us for the transaction of business. It will therefore, no doubt, be specially gratifying to them to learn that we have taken a lease of the store, No. 3, Astor house. We purpose to take possession early in the ensuing month, of our new location, where we shall be happy to see all of our old friends and patrons and we hope many new ones, and to furnish them with any of our publications, or any works they may desire, as it is our intention to keep as complete an assortment of denominational, Sunday School, and Juvenile works, as can be found in the country.

Address, subsequent to the tenth of March, S. C. Bulkeley & Co., No. 3 Astor House, Barclay-street.

## THE SAFE SIDE—TWO CHANCES.

It is well known to all who are conversant with the faith of Universalism, the history of its progress in our country, the opposition it has had to contend with, and the objections and arguments—whether real or seeming—that have been urged against it, that the opposers of this faith often urge that they have *two chances* of salvation to our *one*—that if their system fails, ours will catch them, while, if ours fails, theirs will not catch us—that they are, therefore, on the *safe side*, whether their faith be right or wrong; while, at the same time, as they say, we rely solely on the love, the mercy, the goodness, the grace of God, if this foundation fails, we are gone, lost forever.—They have two strings to their bow, while we have but one.

Now we propose, in this article, briefly to examine this assumption—this pretended argument or objection against Universalism. We know it has been met and its fallacy and weakness exposed in various ways, from time to time, but still its re-tailers are so much like Goldsmith's Village Schoolmaster,

"That e'en tho' vanquished they can argue still."

and it matters not with them how often an objection is met and answered, it is reiterated again and again, with the same apparent assurance and effrontery.

I. Our first remark on this hackneyed objection is, that it supposes salvation to be a mere matter of *chance*, a haphazard affair, a business left at loose ends, and without anything definite or certain pertaining to it. Now we cannot admit this view of the subject. We cannot suppose the destiny of man for eternity to be left to *chance*, or mere haphazard. We think the Deity must have known, when he created man, what his destiny would be, and that he must have had some definite plan, some fixed and certain purpose in relation to it, that will never be thwarted; nor can we suppose that the mere *opinions* of men will alter that plan, or change that destiny. (See Dan. iv. 35, Eph. i. 8—11.) The admission of *chance* and *uncertainty* would be quite as fatal to Calvinism as to Universalism.

II. The next remark we have to offer on this objection is this: That even admitting salvation to be a matter of *chance*,

left in utter uncertainty, we cannot, for the life of us, see how our Partialist brethren stand *two chances to our one*, or wherein they have the least possible advantage over us. If they have, in what does it consist? Why, they urge that if our system be false, theirs is true—if ours fails, theirs is perfectly safe and sure to catch them and to hold them securely in the ark of salvation. But this does not follow as a matter of course. There are many false systems in the world; and if ours be false, theirs may be also. If universal salvation be false, partial salvation, may be equally so. If *all* are not saved there may be *none* saved; and hence they will be no better off than we shall. "God hath concluded all in unbelief that he might have mercy upon all. All have sinned and come short of the glory of God;" and if he fails to have mercy upon all, he may not have mercy upon any. So on this score they stand no better chance than we do. If they take the ground that they are better Christians in their lives, purer and holier in their practices, by reason of their faith than Universalists are, and therefore they stand a better chance of salvation than we do, we reply, that this is mere assumption, presumption, arrogance, spiritual pride. We deny that they are any better, or even as good, on account of their partialism. We know that we have nothing to boast of in the line of good works; and we are equally sure that they have as little. We contend that, of the two systems, Universalism is, by far the best in its moral and practical tendencies; and that if they carry out the principles of their faith in their practice, and we carry out the principles of our faith in our practice, and our eternal destiny is determined thereby, we shall stand the best chance of the two. For Universalism certainly inculcates and naturally tends to more practical benevolence, charity, good-will, than any system of partialism ever did or can. Therefore, on the principle now under consideration, the practical Universalist stands a better chance than the practical Partialist.

III. In reply to the remark that "Universalists rely solely on the love, the mercy, the goodness, the grace of God, for salvation, and if this foundation fails they are gone, lost forever;" we admit it in all its strength and force—if this foundation fails we are gone, and our case is hopeless. But are our opposers any better off than we under this supposition? What other or better ground have they to hope? What other foundation can they build or rest upon? If God's love, mercy, goodness, grace shall utterly fail, what will become of our Partialist brethren? Can they get to Heaven on the score of their own merit; or will strict justice carry them there, and assign to them a seat in glory. By no means, if their views of Divine Justice be correct. For they admit, both in public and private, and confess in their prayers, that if *justice* had been done them they should long ago "have been in the grave with the dead and in hell with the damned." They admit that every sin justly deserves endless damnation, and that they daily sin in thought, word, and deed. Hence it is certain they cannot hope for salvation on the score of *justice*. If God's love and mercy fail, where are they then? It is true we do not look upon the justice of God in the light they do. We do not conceive that it ever did or can require endless damnation as the penalty of any act of finite man. But then it is not on the score of justice—not as a just reward for our works—that we hope for salvation; but on the score of grace, or favor, originating in God's unpurchased love, manifest to the world through Jesus Christ our Lord. What better foundation can we have? What better have our opposing brethren. We know of none; and if this fails we are lost. But this *if*—IF God's love fails! What is meant by this *if*? Do our Partialist brethren mean that it is probable, or even possible,



that God's love should fail? If so, we answer, that we do not admit the possibility of this. God's love, mercy, goodness, grace, can no more fail than God can fail. *God is love.* Love is the name, the nature, the essence of the Deity, and he can no more cease to love than he can cease to be God. If there be any being in the Universe that God does not love, then that being has no God; for God is love. Wherever God exists, there love exists—where love does not exist, there God does not exist. It is, therefore, folly and madness in the extreme to talk about the love of God failing! *If it fail, &c.* It can never fail till his throne shall be demolished and the universe annihilated.

"Could we with ink the ocean fill,  
Were all the earth of parchment made;  
Were every stick on earth a quill,  
And every man a scribe by trade;  
To write the love of God above  
Would drain the ocean dry,  
Nor could the scroll contain the whole,  
Though stretched from sky to sky."

D. S.

[Concluded next week.]

## CAPITAL PUNISHMENT.

We are sorry that no more has been done this winter to carry forward the work of taking down the gallows. There is little hope of accomplishing much this season with the present Legislature of this State. The subject has been under consideration, but no definite action has been had on it. Few petitions have been sent in from any part of the State, demanding this Christian reform in our penal code. And this, we are informed by the Chairman of the Committee to whom the subject was referred, is the cause why no more attention has been given to the subject. It is too late to expect to do much by petitions, but we hope the friends of the movement will be in readiness and forget not to act next season.

The subject is agitated in several Legislatures in the country, with a fair prospect of the passage of a law abolishing the bloody code. An incident has lately occurred at Lancaster, Pa. which cannot fail to demand the attention of the Legislature of that State. In Michigan a mighty effort has been made to restore the law of blood, and re-erect the gallows, under the pretence that murders have increased since its abolition. The result is not known, but it is believed that the present Legislature will keep itself pure from blood-guiltiness. Crimes have not increased so fast in that State as in several others where hanging is still inflicted. There has been a greater increase of murders in two counties of Pennsylvania in two months, immediately subsequent to a hanging, than in all Michigan. As a general thing, murders always follow an execution. The late execution in Westchester Co. has been followed by another murder in Somers in that county, some weeks ago. Unfortunately for the advocates of the gallows such is, with few exceptions, invariably the case. These facts will remain even if Michigan should re-enact the Draconic law.

We cannot hope to accomplish our object till there is a more general and vigorous action among the people. It is not enough to desire the abolition of the gallows—to be friendly to the movement. The people must speak; they must act, promptly and with determination. They must agitate the question. Our arguments are unanswerable and convincing to all who will examine the subject carefully. Petitions must be widely circulated and extensively signed. Our Legislators must be informed of the principles of the movement, and be made to see and feel its importance, its righteousness, its expediency. Then they will act right; not before.

W. S. B.

## OPINIONS OF DR. CHANNING.

We perceive that quite a number of the partialist Journals, that have come to hand recently, have copied quotations from the writings of this great and good man, in opposition to the views of Universalists. It is truly wonderful to witness the deference and respect, which they now feign for the authority of one whom they reviled as a heretic while living, and impiously consigned to perdition at his death. We have reason to suspect that they have changed their tone on this subject, not because they love Channing, but because they "hate Universalism." Unfortunately for them, however, there is good reason to believe that the sentiment they quote from Channing was written under an entire misapprehension of the views of Universalists, for it is quite certain, that but few among us now hold, or ever held the views so severely censured in the paragraph quoted from him. So far was Channing from opposing our views, that we are fully prepared to endorse the opinions set forth in his later writings on the subject.

Since our partialist brethren have been kind enough to commend Channing as one who "*will not be suspected of sectarian illiberality*," will they let their readers see the following extracts, from his writings, kindly furnished us by a friend, which will serve to show the estimate in which he held their opinions as well as ours. They cannot in common fairness refuse to give these quotations, since to do so, would be to deceive the people by presenting them with a partial and one sided view of the case. We commend the following to the particular notice of the N. Y. Observer, "Independent," Advocate and Journal, and all others, who have quoted from Channing, in opposition to our sentiments.

"An enemy to religion, if asked to describe a Christian, would, with some show of reason, depict him as an idolator of his own distinguishing opinions, covered with badges of party, shutting his eyes on the virtues, and his ears on the arguments, of his opponents, arrogating all excellence to his own sect, and all *saving power* to his own creed, *sheltering under the name of pious zeal the love of domination, the conceit of infallibility and the spirit of intolerance, and trampling on other men's rights, under the pretence of saving their souls.*"—CHANNING'S WORKS, VOL. III.—PAGE 98.

"It is plain that, were a human parent to form himself on the universal Father, as described by Calvinism; that is, were he to bring his children into life totally depraved, and then to pursue them with *endless punishment*, we should charge him with a *cruelty not surpassed in the annals of the world*. Or, were a sovereign to incapacitate his subjects in any way whatever for obeying his laws, and then to torture them in dungeons of perpetual woe, we should say that *history records no darker crime.*"—VOL. I. PAGE 238.

In speaking of persons professing Partialism, he says: "They take from us our *Father in Heaven*, and substitute a stern and *unjust Lord*. We can endure any errors but those which subvert or unsettle the conviction of God's PARENTAL GOODNESS. Urge not upon us a system which makes existence a curse, and wraps the universe in gloom. Leave us the cheerful light, the free and healthful atmosphere, of a liberal, rational faith; the ennobling and consoling influences of the doctrine, which *nature and revelation in blessed concord* teaches us, of *One Father of unbounded and inexhaustible love.*"—PAGE 182.

Again—"Multitudes seem to prize *pardon*, more than *piety*, and think it a greater boon to escape through Christ's sufferings *the fire of hell*, than to receive through his influence the spirit of heaven, the spirit of devotion."—PAGE 190.



Again, in speaking of this partialism Dr. Channing says:

"Calvinism, that *cruel* faith, which stripping God of mercy, and man of power, has made Christianity an instrument of torture to the timid, and an object of doubt and scorn to the hardened spirits. A doctrine which *violates reason* like this, prepares its advocates, in proportion as it is incorporated into the mind, for *worse and worse delusions*. It breaks down the distinctions and barriers between truth and falsehood. *It creates a diseased taste for prodigies, fictions and exaggerations, for startling mysteries, and wild dreams of enthusiasm. It destroys the relish for simple, chaste, serene beauties of truth.*"—PAGE 201.

Speaking of his own belief, Dr. Channing says:

"Towards all mankind we see a rich and free love flowing from the *Common Parent*, and touched by this love we are the friend of all. We compassionate the most guilty, and would win them back to God. Through this faith we receive the happiness of an ever enlarging hope. *There is no good too vast for us to anticipate for THE UNIVERSE or for ourselves, from such a FATHER as we believe in.*"—PAGE 204.

Hear him once more:—"I must confess, that religion as it has generally been taught, is anything but an elevating principle. *It has been used to scare the child and appal the adult.* Men have been virtually taught to glorify God by flattery, rather than by becoming excellent and glorious themselves, and thus doing honor to their Maker. Religion in one or another form, has always been an engine for *crushing the human soul.* But such is not the religion of Christ,"—PAGE 213.

Again he says:—"Do not, my friends, forget the *great end* for which Christ enjoins on us the worship of God. It is not that we may ingratiate ourselves with an Almighty agent, whose frown is destruction. It is that we may hold communion with an intelligence and goodness infinitely surpassing our own; that we may rise above imperfect and finite natures; that we may attach ourselves by love and reverence, to the best being in the universe; and that through veneration and love, we may receive into our own minds the excellence, disinterestedness, wisdom, purity, and power which we adore."—PAGE 216.

"I know that the doctrine of ages has been, that *terror, restraint, and bondage*, are the chief safeguards of human virtue and peace. But we have begun to learn that *affection, confidence, respect, and freedom*, are *mightier* as well as *nobler* agents. Men can be wrought upon by *generous influences*. I would that this truth were better understood by religious teachers. From the pulpit, *generous influences* too seldom proceed. \* \* \* I know, and rejoice to know, that preaching in its worst forms *does good*; for so bright and piercing is the light of Christianity, that it penetrates in a manner the thickest clouds in which men contrive to involve it. But that evil mixes with the good, I also know; and I should be unfaithful to my deep convictions, did I not say, that *human nature* requires for its elevation, more *generous treatment* from the teachers of religion."—VOL. III.—PAGE 253.

Again Dr. Channing says:—"Man's ignorance of the great truth stated in this discourse, is seen in the low ideas attached by multitudes to the word *salvation*. Ask multitudes, what is the chief evil from which Christ came to save them, and they will tell you, 'From *hell*, from *penal fires*, from future punishment.' That word *hell*, which is used so seldom in the sacred pages, which in a faithful translation would NOT ONCE occur in the writings of Paul, and Peter, and John, which we meet only in four or five discourses of Jesus, and which all persons acquainted with Jewish geography know to be a METAPHOR, a figure of speech, and NOT a literal expression, this word

by a perverse and aggravated use, has done unspeakable injury to Christianity. It has possessed and diseased men's imaginations with outward tortures, shrieks and flames; given them the idea of an OUTWARD ruin, as that which they have chiefly to dread; turned their thoughts to Jesus as an OUTWARD deliverer; and thus blinded them to his true glory, which consists in his setting free and exalting the soul. Men are fleeing from an OUTWARD hell, when in truth they carry WITHIN them, the hell which they should chiefly dread."—INSTALLATION SERMON PREACHED BY DR. CHANNING IN BOSTON, 1828. CHANNING'S WORKS VOL. III, PAGE 221.

#### BARKER'S DISCUSSION.

In accordance with the intimation given in making the quotation from the above work, week before last, in answer to the question "What is a Christian," we give the following from the same author in regard to his views of the atonement. Whatever may be thought of the soundness of his views in other respects, we apprehend that it would be difficult to show that the sentiments here put forth, are not in accordance with reason and scripture.

"I come now to notice the New Testament doctrine of the Atonement, &c. My first observation is, that the word 'atonement' occurs but once in the whole New Testament. The frequency with which the word is used, by most professed teachers of the Gospel, might lead you to imagine that the New Testament was full of it. Yet that is the fact. In the whole New Testament there is but one place where the word occurs; and that is in the Epistle to the Romans, 5th chapter and the 11th verse: 'And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.'

"I would next observe that the word translated 'atonement,' is, in the margin, rendered 'reconciliation.' The word 'reconciliation' is given by the translators as the most literal interpretation. I may also observe that John Wesley, in his translation of the New Testament, adopts that rendering. Adam Clarke, Dr. Conquest, and every orthodox and every heterodox translator, that I have seen for some years, give the word 'reconciliation' instead of 'atonement.' In no new translation of the New Testament therefore, that I have seen, is the word atonement to be found at all, from the beginning to the end.

"My next observation is, that the reconciliation here mentioned could not be satisfaction to justice; for the apostle says, 'By whom we have now received the atonement,' or reconciliation. If it had been a satisfaction to divine justice, God must have received it; but it is we who receive it, not God.

"I may further observe, that this reconciliation is not the reconciliation of God to man, but of man to God. It is not God that is spoken of as man's enemy, and needing to be reconciled to us; but it is man that is spoken of as God's enemy; it is man that is represented as needing to be reconciled, and made friends with God. Hence the apostle says in verse 10, 'If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.' It has been the idea of some, that it was God that needed reconciliation; that God was so terribly implacable, that his justice must be satisfied; and he must be reconciled before man could be saved. This passage plainly shows that it was man that needed reconciling, that it was man that was the enemy of God, and that wanted changing into the friend of God. God was good enough from the beginning. He is all men's friend. And in the fulness of his love, he sought to bring man from his carnality, which was enmity with God, and from his bad ways of life, for man was at enmity with God through wicked works; and by the death of Christ to turn him into the friend of God. Christ died then to reconcile men to God, by turning men from their iniquities. Just as a good man who has an enemy, tries to reconcile him, and to turn him into a friend, by doing him good; so does God try to bring men to become his friends, by showing his love to them. For, 'We love him, because he first loved us.' God manifests his love to us, in order to win our hearts to himself, as the hymn expresses it.



"He gave his Son my heart to win  
To buy me from the power of sin,  
And make me love again."

That is the reconciliation here mentioned. It is the same reconciliation that is mentioned in 2nd Corinthians, 5th chapter, beginning at the 14th verse: 'The love of Christ constraineth us; because we thus judge that if one died for all, then were all dead: and that he died for all.' What for? To satisfy justice? Hark you!—'That they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Therefore if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new. And all things are made new by God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation,'—that is, the work of reconciliation; 'To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.' Not imputing their trespasses unto them; for when men are reconciled to God, made friends to God, he is no longer angry with them. He receives them graciously. The prodigal son was guilty of great folly and sin; but when he returned penitent, and craved forgiveness, his father received him kindly. He did not demand the restoration of the property wasted in profligacy, or satisfaction for the injury or pain occasioned by his ingratitude, but called to his servants to 'bring hither the fatted calf,' and make a feast, that he and his neighbors might rejoice; 'for this my son was dead, and is alive again; he was lost, and is found.' So with God our Father. God reconcileth 'the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin.' What for? To satisfy justice? No; the passage is all of a piece,—'That we might be made the righteousness of God in him'—that we might be made God's righteous people through him. Reconciliation is again mentioned in Paul's Epistle to the Ephesians, the 2d chapter, beginning at the 13th verse: 'But now in Jesus Christ, ye who sometimes were far off, are made nigh by the blood of Christ.' His blood is shed, not to satisfy God's justice, but to bring us nigh to God. 'For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us: having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.' Here was a double reconciliation. The Jews and Gentiles were at variance with each other. The Jews treated the Gentiles as if they were dogs, and hated the Samaritans, with whom they would have no dealings; and the Gentiles were bitterly disposed towards the Jews. God knew that so long as men entertained these feelings towards each other, they could never be happy. He therefore wished to reconcile them, to make them friends: to make of two opposing parties one new man, or one new harmonious society. And while thus seeking to reconcile men one to the other, he is anxious to reconcile both to God—to induce them both to love God and one another; and Jesus, by thus uniting man to man, and all mankind to God, makes all men happy; and both brings down the happiness of heaven to earth, and lifts up earth towards heaven.

"The subject of reconciliation is noticed again in the Epistle to the Colossians, 1st chapter, beginning at the 20th verse: 'And having made peace through the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things in earth, or things in heaven.' That is, Jews or Gentiles. This phrase is sometimes supposed, by orthodox people, to mean the natural universe; but it is impossible that this should be its meaning here; for no one would contend that Christ gave his life to reconcile the earth and skies to God. 'All things in heaven and earth,' mean all mankind, Gentiles and Jews; and the object of Christ was to reconcile both unto God. 'And you, that were sometime alienated and enemies in your minds by wicked works'—not because they were naturally depraved—'yet now hath he reconciled in the body of his flesh through death, to present you holy, and unblameable, and unreprouvable, and in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is

under heaven; whereof I, Paul, am made a minister.' Here, again, we find there is nothing about reconciling God to man; it is all about reconciling man to God."

#### OPPOSITION IN BRIDGEPORT.

Our readers will recollect the account of pitiful meanness and bigotry, on the part of certain ecclesiastical dignitaries in that city, which was published in this paper a week or two since. One of their number, the Rev. B. S. J. Page, has condescended to give an explanation of his reasons for denying to Universalists the common courtesies of life. In a communication published in one of the public journals of Bridgeport, he says, "I gave the notice as I did because I hate Universalism;" and, from the contemptuous manner in which he has treated them, we see no reason to doubt that he hates Universalists.

Did Mr. Page know at the time that he made this declaration that "God hath spoken of the times of the restitution of all things by the mouth of all the holy prophets since the world began"? See Acts iii. 21. A teacher in Israel should not be ignorant of a fact like this, nor of the circumstance that Christ and his apostles taught the same sentiments. In our view of the case, this declaration is equivalent to saying that he hates the testimony of the prophets and apostles, and of Christ himself. But suppose that the testimony of the Bible in favor of this sentiment, were less clear and abundant than it is, what is there in the idea of the final holiness and happiness of all men, to call forth the hatred of any righteous soul? We have heard numbers of the most pious and devout among Partialists say, they hoped it was true, and that they would give all the world if they had it, to be convinced of its truth. Good men of all denominations unite in praying that it may be true, and all who love virtue and goodness, must commiserate the condition of a soul so steeped in the love of iniquity and sin, as to hate a sentiment which teaches their utter and final extinction. We forbear to comment further upon a sentiment so unworthy of the head or heart of any man claiming to be Christian, in order to give place to the following correspondence, from which it appears that Mr. Page is brave enough to do a mean act, but not brave enough to meet the responsibility fairly incurred in doing it:

BR. BULKELEY:—Itinerating in Grafton and Coos counties, N. H., some fifteen years ago, I thought I had seen about the worst specimens of religious intolerance and sectarian bitterness, that the country could produce; but I give it up! I had never lived in old blue Connecticut! Whoever wishes to see a depth of meanness, in this respect, never reached before, should attempt to advocate Universalism here. Bridgeport against the world for bigotry!

I shall not trouble your readers with a detail of all the petty acts of the opposition here, or the unmanly and despicable spirit that seems to be cherished towards us, by a small class, led on by the two Orthodox, and the Baptist clergyman. One of the former, Rev. Mr. Page, having published a very bitter and spiteful article in one of our city papers for the purpose of explaining a previous act of meanness, I was induced to send him the following note. I thought a man who could talk so loud, ought to stand ready to meet his opponent in "an open field and fair play."

BRIDGEPORT, 17th February, 1849.

REV. AND DEAR SIR:—I would respectfully invite you to a public discussion, on such terms as may be mutually agreeable, of the great question that divides us as religionists, viz:

*Do the Scriptures teach that punishment will be strictly endless in its duration?*

*Or, do they teach the final holiness and happiness of all mankind?*

I have felt impelled to make this proposition chiefly from the spirit of hate and defiance you have manifested towards the doc-



trine of Universalism, in a communication published in a paper of this city the present week. Please oblige me by an early answer.

In the service of Christ,

Truly yours, MOSES BALLOU.

REV. B. S. J. PAGE, Pastor of the North Church.

Two or three days after I received the following reply:

BRIDGEPORT, Feb. 19, 1849.

DEAR SIR:—I see no call for the Public Discussion which you propose, and must therefore beg leave to decline your invitation.

Yours, &c.

BENJ. S. J. PAGE.

He sees "no call for the Public Discussion" I proposed, but it seems that he does see a call for more covert attacks upon us. He finds it much more convenient to urge his cavils and objections where they cannot be immediately and directly met. Well, discretion is, sometimes, perhaps, the better part of valor. However, I think I should never take the strong ground against a sentiment, that he has taken against Universalism, unless I was ready and willing to attempt to maintain it, when respectfully called upon by its advocates.

You will find a similar challenge addressed to the gentleman, by P. T. Barnum, Esq., in a letter in the *Republican Standard* of this week. What will be the result of that call I cannot tell. I fear though that we shall not be able to obtain a public discussion at present.

Yours, &c.,

Bridgeport, Feb. 23, 1849.

MOSES BALLOU.

### MY REMOVAL FROM NEW YORK.

I wish to say, through the columns of this paper, a few words concerning the good people of Orchard-street, and the general prospects of the cause in the city and vicinity. Those unacquainted with the circumstances which induced me to return to Boston, may think that I found my location unpleasant, and suffered from a want of co-operation on the part of my people. If any have imbibed such an idea, I beg to assure them, that it is altogether unfounded. I never preached to a better Society, or received from those with whom I labored more kindnesses and attentions. I ask for no better people than I had around me in New York. They were attentive at church, and were ever ready to second my exertions for the advancement of the cause. They are intelligent, exemplary and liberal; and I doubt whether our denomination has a better Society than they are. I left them, not because I was in any respect dissatisfied; not because they did not give me a good support, for they gave me all I asked, and guaranteed to continue to do it; but I left them simply because the peculiar condition of my Society here demanded my return. I came back at a pecuniary sacrifice; I take a position requiring great extra labor; I forego many conveniences, because it seems to be my duty to the people here. All this I said in my closing sermon in New York; all this, I said in my opening sermon here; and all this my friends know to be the case. I should feel that I had been unjust to the Society in New York did I not state this; for I was never happier than when with them, and never more pleasantly situated. I shall ever esteem it a high honor to number all who attended upon my ministry among my friends; and I will take this opportunity to thank, not only the Society, but the Trustees, the members of the Choir and the Sabbath School Teachers, for all their attentions to me, and all their efforts in behalf of our holy religion.

Universalism in New York and vicinity, is in a prosperous condition. Our Societies there embrace a large number of wealthy, intelligent and excellent families. They love their religion; they are liberal in contributing for its support, and are ready to engage in any work which will give it prosperity. I had the pleasure of forming many acquaintances with members of the other Societies; and I must give them the credit of exhibiting a zeal which many in other parts of our land would do well to imitate.

My intercourse with my ministering brethren was pleasant. The spirit which prevailed among us was kind and cordial; and many were the happy meetings we had together. The settled Pastors there are all active and energetic men, who love and believe what they preach. And they are doing a good work. Br. Balch, Br. Chapin, Br. Thayer and Br. Lyon, are all devoted and zealous. I should like to make one of their number on Mondays when, with Father Rayner, and Brs. Hallock and Bulkeley and Gallagher, they come together for relaxation and mutual counsel. Peace be with you, brethren; and prosperity attend your labors.

O. A. S.

Boston, 1849.

### ANSWERED ACCORDING TO SCRIPTURE RULES.

We were very forcibly reminded of the rule that is to be found in the writings of Solomon, for answering a certain unlucky description of persons, upon reading the following, which appeared in a late number of the "Star in the West." The editor of the "Western Baptist Review," in noticing the case of a skeptic converted to Universalism, says:

"Now what could this man lose, according to Universalism, by remaining a skeptic? Or what does he gain, according to the principles of the same system, by renouncing his skepticism? Will some Universalist arithmetician, skilled in the rule of 'Profit and Loss,' work out this 'sum?'—*Western Baptist Review*.

To which Br. Gurley, in most fitting terms, responds as follows:

"Simple as these questions appear to the well informed Christian, we feel disposed to answer them, for the benefit of the Rev. Mr. Waller, who penned them.

"The man loses the hopes, prospects and blessings of the Gospel of Jesus Christ, which are more valuable in this world than all the treasures of the earth, Mr. Waller being judge. Without these he must remain all his life-time 'subject to bondage through fear of death.'

"He gains the knowledge of God which is eternal life. He gains life, Christian liberty, light, love, truth and all the excellencies connected with the word of God. He gains that peace which the world can neither give nor take away. He gains 'joy unspeakable and full of glory.' He gains through faith, a prospect of a world's endless happiness, where the whole family of man shall finally gather, purified from the corruptions and defilements of sin, to enjoy the smiles and blessings of God forever.

"Having plainly answered the gentleman's questions, we shall take the liberty to ask a few in turn.

"Mr. Waller is a Calvinistic Baptist. What could a man lose by leaving his creed and adopting skepticism? It could not alter his immortal destiny, for the number of the elect is so certain and definite that it can neither be increased nor diminished. It would of course, be better for a man to believe that death is an eternal sleep, than to believe that he may be lost eternally, and that many of his dearest kindred and friends will wail forever in hell! Better for him to remain in ignorance than suffer all the doubts connected with such an unrighteous theory.

"A skeptic could gain nothing according to Calvinism, by embracing that, except the fear that hath torment. He could not gain peace of mind, nor heaven, for his eternal destiny was decided before the world began, without any foresight of faith or good works. Nothing good could be secured, nothing desirable could be gained, by leaving skepticism for the Baptist creed. If he thinks otherwise, let him try his hand at figures, and see if he can produce a different result.

"One fact is certain: Universalism is desirable to all good beings, and gives peace and rest; and another fact is equally evident: Endless misery, when believed and realized, makes men melancholy, and even mad! Of what use is it then, but to be cast out and trodden under foot of men?"

### SHIRLEY VILLAGE.

Br. J. A. Coolidge has dissolved his connection with the Universalist Society in Shirley Village, Mass.



## COMPLIMENTARY.

CHRISTIAN MESSENGER.—A new volume of the New York Christian Messenger has commenced, under the editorial management of Brs. S. C. Bulkeley, O. A. Skinner and W. S. Balch—the gentlemen who conducted it during the year just closed. The paper is an excellent one, just what is required in a city like New York. It is manly, dignified, and strictly *orthodox*; and ably defends the great doctrine of free grace against partialism in all its form. It is well worthy of a generous support and a wide circulation. Price, \$2 per year. S. C. Bulkeley & Co., Publishers. The Messenger is among the best of our papers.—*Star in the West*.

NEW YORK CHRISTIAN MESSENGER.—This valuable and ever welcome paper has just entered upon its *eighteenth volume*. It is one of our best weekly papers—is published in the city of New York, at \$2 a year—Brs. W. S. Balch, O. A. Skinner and S. C. Bulkeley, Editors.—*W. Olive Branch*.

The New York Christian Messenger, edited by Rev. O. A. Skinner, Wm. S. Balch, and S. C. Bulkeley, has just entered upon a new volume, which gives promise of being one of great interest. For about a dozen years the Messenger has been one of our most welcome visitors.—*Dedham Democrat*.

## ORDINATION AT CHESTERTON, ME.

The Ordaining Council which was called at the request of the Universalist society of South Chesterton, to consider the propriety of conferring ordination on Br. Wesley Grindle, met at the house of Br. D. French on Thursday, Feb. 15. and organized by the choice of Br. Geo. Bates as Moderator, and Br. B. F. Robins, Scribe.

The Council proceeded to examine the candidate as to the requisite qualifications, after which it unanimously voted to confer ordination on Br. Grindle.

## WORCESTER, MASS.

Br. Albert Case, pastor of the Universalist Society in Worcester, Mass., has tendered his resignation. The Society, we believe, is large, and the pews are all taken up. Br. Case's talents are such as will readily secure him a place.—*Trumpet*.

## SETTLEMENT OF REV. R. P. AMBLER.

This brother who has been preaching for several weeks in Springfield, Mass., has received and accepted an invitation to settle with the Universalist Society in that town. His ordination will take place early next month.

He desires all letters and papers designed for him to be directed to that place.

## Miscellaneous Department.

## Selected.

## THE NEEDLE

BY MRS. L. H. SIGOURNEY.

What hast thou seen with thy shining eye,  
Thou needle, so subtle and keen?—  
"I have been in Paradise, stainless and fair,  
And fitted the apron of fig leaves there,  
To the form of its fallen queen.

The mantles and wimples, the hoods and veils,  
That the belles of Judah wore,  
When their haughty mein, and their glance of fire,  
Enkindled the eloquent prophet's ire,  
I helped to fashion of yore.

The beaded belt of the Indian maid

I have decked with as true a zeal  
As the gorgeous ruff of the knight of old,  
Or the monarch's mantle of purple and gold  
Or the satrap's brodered heel.

I have lent to Beauty new power to reign  
At a bridal, and courtly hall,  
Or, wedded to Fashion, have helped to bind  
Those gossamer links, that the strongest mind  
Have sometimes held in thrall.

I have drawn a drop so round and red  
From the finger small and white,  
Of the startled child, as she strove with care  
Her doll to deck with some gewgaw rare  
But wept at my puncture bright.

I have gazed on the mother's patient brow,  
As my utmost speed she plied,  
To shield from winter her children dear,  
And the knell of midnight smote her ear,  
While they slumbered at her side.

I have heard in the hut of the pining poor  
The shivering inmate's sigh,  
When faded the warmth of her last, faint brand,  
As slow from her cold and chummy hand,  
She let me drop—to die!" *Union Magazine.*

## WASHINGTON'S MARRIAGE, IN 1759.

We learn that Mr. J. B. Stearns, a distinguished artist of New York, and lately from Europe, has been for some days at Arlington House, in this vicinity, engaged in making very beautiful and successful copies from the original pictures of Colonel and Mrs. Washington, the one of the date of 1772, by Peale, and the other of 1759, by Woolaston, with a view to the painting of a large picture of Washington's marriage, founded upon the relation of the interesting event in the Custis recollection, and private memoirs of the life and character of Washington. The scene is laid in the ancient parish church of St. Peter, county of New Kent, a colony of Virginia; time, 6th of January, 1759. In the foreground, and near the altar, appears the Rev. Dr. Mossom, the officiating clergyman, in full canonicals; he is about to present the marriage ring. The bridegroom is in a suit of blue and silver, lined with red silk, embroidered waistcoat, smallclothes, gold shoe and knee buckles, dress sword, hair in full powder. The bride in a suit of white satin, rich point lace ruffles, pearl ornaments in her hair, pearl necklace, ear-rings and bracelets, white satin high-heeled shoes, with diamond buckles; she is attended by a group of ladies in the gorgeous costume of that ancient period. Near to the bridegroom is a brilliant group, comprising the vice-regal, Governor of Virginia, several English army and navy officers, then on colonial service, with the very elite of Virginia chivalry of the old regime. The governor is in a suit of scarlet, embroidered with gold, with bag, wig and sword; the gentlemen in the fashion of the time. But among the most interesting and picturesque of the personages in the various groups is Bishop, the celebrated body servant of Braddock, and then of Washington, with whom he ended his days after a service of more than forty years. This veteran soldier of the wars of George II., forms a perfect study in the picture. His tall, attenuated form and soldierly bearing, as with folded arms and cocked hat in hand, respectfully he has approached the bridal group, gives a touching interest to the whole scene. He is in a scarlet coat, and is booted and spurred, having



just dismounted and relinquished the favorite charger of his chief to a groom. Through the large folding doors of the church is seen the old-fashioned coach of the bride, drawn by six horses; also the fine English charger bequeathed to Washington by Braddock after the fatal field of Monongahela. From the account of the marriage, handed down from those who were present at its celebration, it appears that the bride and her ladies occupied the coach while the provincial colonel rode his splendid charger; attended by a brilliant cortege of the gay and gallant of the land. Such was Washington's marriage, in 1759.—*Alex. Gazette.*

### THE FIT OF ABSTRACTION.

From "*Thoughts for the Thoughtful*"

BY OLD HUMPHREY.

It was a sharp frosty day at the latter end of December, when standing up at the window to look at the trees powdered over as they were with snow, and at the poor half-famished birds, that were rendered tame by the severity of the season, that I gave way to a fit of benevolent abstraction. I will endeavor to set down my ruminations:

"Oh!" thought I, "that it were possible for me to do some kindly deed to every man, woman and child under the canopy of heaven! Oh! that I could for once in my life make every eye sparkle, ever pulse throb, and every heart beat with delight! Had I the power, the poor should be made rich, the rich more affluent than they are; and the one and the other have heavenly hopes added to their earthly enjoyments!"

Now this was all very beautiful, and I no doubt thought so, for I continued my musings of benevolence:

"How delightful it would be to comfort the afflicted, to raise, the fallen, to liberate the captive, to heal the sick, to bind up the bruised and the broken, and to scatter abroad, wide as the world, the elements of peace, comfort, satisfaction, happiness and delight."

If anything, this latter burst of philanthropy was finer than the former; and most likely, at the moment, my countenance brightened up in contemplating the fair picture which my fancy in such glowing colors had drawn. But not yet was the fountain of my good intentions dry, or the treasure-house of munificence; for thus did I continue my abstraction.

"Had I the power and the opportunity to bless mankind, friend and foe should alike be partakers of my bounty; misery should be unknown; unkindness should be banished from the world, and the nations of the earth should celebrate an unbroken jubilee of joy!"

By the time that I had arrived at this exalted climax of philanthropy, I stood tolerably high in my own estimation, and how much higher I might have elevated myself it would be hard to say; but at the moment, my opposite neighbor opened his door to let in a strange cat, which had for some time been mewing in the cold; he brought, too, directly after, some broken victuals to a shivering lad, who had undertaken for a trifle to sweep away the snow from his door, and scattered a liberal handful of crumbs around for the benefit of the poor birds.

With shame and confusion I reflected on my useless thoughts and on my neighbor's deeds. I had stood stock still, idly dreaming on imaginary kindness, while he had really performed three acts of unobtrusive charity. When shall we learn that benevolence consists not in thinking, but in doing. A real penny outweighs an ideal pound, and a cup of cold water given with kindness is better than rivers of oil flowing only in the imagination.—*The Church.*

### NEGLECT OF THE SOCIAL PRINCIPLE.

The American Messenger says that too little is made of the social principle in religion. This want of our nature will seek its gratification in some way. If the gospel and its institutions do not meet it, even professed believers will seek and find questionable means of satisfying the insatiable longings for fellowship. "Free Masonry," "Odd Fellowship," "Socialism," "Association," etc., are such manifestations as the world would scarcely have seen had the church fully accomplished its mission and provided for the intimate communion and fellowship of its members. In cities especially, are these arrangements defective. Members of the same church for years are often wholly unknown to each other, with no pains on any hand to make it otherwise. Prayer meetings have nearly the stateliness of Sabbath services. Even the parts of divine worship, like sacred praise, designed to be social, are committed to the few. The members of Christ's body cease to be "members one of another." One of the most powerful principles in the nature of man thus fails to be made subsidiary to the grand ends of its being, and is left to the control of Christless influences.

A remark of an intelligent English writer shows that this evil is not restricted to America: "Even infidelity has begun to clothe itself with the power of the social principle, and Socialism has at length become the watchword of a dangerous party in the land. It is time for Christians to exemplify their own true character. Christianity is, emphatically, socialism, founded in truth, and cemented by love. The socialism of ugly men is a delusion, a mockery; "no bonds can bind base natures."

### UNHEALTHY EMPLOYMENT.

It is stated that among the unhealthy trades, that of knife and sword grinding is the most mortal. In the sword manufactories of France scarcely any of the grinders attain the age of forty-five, the majority dying before they reach 40. This is accounted for by the fact that they are constantly bent over a grindstone which if wet, saturates their clothes with sandy mud and water, which being constantly undergoing evaporation from the heat of the rooms, keeps them in an atmosphere of silicious powder which flies off the stone, either in the process of grinding, or in turning down the surface of those which have been worn unevenly; and it is a question whether deleterious gases are not generated during the operation of rapid grinding. The effects, at all events are, that all the men are afflicted with diseases of the larynx, bronchitis, and pulmonary consumption which is transmitted from father to son.

Dr. Lee says, writing from Augusta, Ga., "common cows nowhere give more than from one to two quarts of milk at a milking. At present (June 10th) cattle are poor, and many have not shed their coats. Indeed, not one animal in a hundred has enough to eat. Short commons have dwarfed them down to about one third the size of northern cattle."

At Cheshire, Mass., there is an apple tree measuring thirteen feet in circumference, which has borne from ninety to one hundred and ten bushels in a season; only about one half the tree bearing each season. There are nine limbs on the tree, averaging four feet in circumference.

Unbolted flour is richer in all the essential elements of nutrition than the ordinary flour of commerce.



## Youth's Department.

JAMES LUMBARD, EDITOR.

Selected.

### I WILL TRY.

BY D. C. COLESWORTHY.

When duty invites you,  
Sink not in repose,  
And magnify terrors,  
And multiply woes:  
With zeal and in earnest,  
Your efforts apply,  
With the watchword of wisdom—  
I will try—I will try.

The mountain in terror  
May lift up its head—  
And the voice of the ocean  
May fill you with dread:  
The bugbears of infants,  
That speedily fly,  
Before the proud bearing  
Of him who will try.

What! sink in the gutter,  
And die of despair,  
With the wail of your sorrow  
Disturbing the air—  
When a word or a motion,  
A faint, feeble sigh,  
Might place you among  
The mighty who try?

Up—up from the toad-stools  
Of doubt and of fear;  
Away with your sorrow  
And be of good cheer;  
Sweet mercy and kindness  
Read—read on the sky,  
To the feeblest resolving,  
I will try—I will try.

Success crowns the efforts  
Of wisdom and zeal;  
Who fight with the weapon  
More potent than steel,  
Shall never be weary,  
Faint, linger or die?  
This weapon is yours—  
I will try—I will try.

### POOR LITTLE WILLIE.

We had frequently observed a heart-broken looking lad pass by with a gallon oil-can in his hand. His tattered garments were well calculated to excite observation and pity. It was but too evident that the vessel which he carried had been diverted from its legitimate use, and that it was now used not as an oil-can but as a whiskey-can. Having seen him pass twice in one day with his ever-present can, we had the curiosity to accost him, and did so, by inquiring his residence.

"I live," said he, "five miles from the city, on the Germantown road."

"You have been in the city once before to-day have you not?"

"Yes, sir, I came down this morning; but I couldn't get what I was sent for, and I had to come again."

"What was you sent for, my lad? It must be something very important to make it necessary for you to walk twenty miles in this storm."

"Why, sir, it was whiskey that I was sent for. Father had no money, and he sent me to Mr. Smith's to get trusted; but he would not trust me any more, so I had to go home without the whiskey, but father sent me back again."

"How do you expect to get it now, when you couldn't get it in the morning?"

"Why, sir, I have brought a pair of shoes which sister gave to mother. Mr. Smith will give whiskey for them. He has got two or three pairs of mother's shoes now."

"Do you like to carry whiskey home, my boy?"

"O no, sir, for it makes all so unhappy; but I can't help it."

We took the responsibility of advising the boy not to fulfill his errand, and returned home with him. The family, we found, consisted of a husband, wife, and four children; the eldest—the boy—was not more ten years of age, whilst the youngest was an infant of a few months.

It was a cold blustering day. The north wind blew harshly, and came roughly and unbidden through the numberless crevices of the poor man's hovel. A few black embers occupied the fire-place, around which were huddled the half-naked children, and the woe-stricken mother and wife. Her face was haggard, her eyes sunken, her hair dishevelled, her clothes tattered and unclean. She was seated upon an old broken chair, and was mechanically swinging to and fro, as if endeavoring to quiet her infant, which moaned pitifully in its mother's arms.

It had been sick from its birth, and was now seemingly struggling to free itself from the harsh world, into which it had a few months since been ushered. There was no tear in the eye of the mother as she gazed on her expiring babe. The fountain had long been dried up by the internal fires which alcohol had kindled and fed.

She was the picture of despair; and we could not but fancy as she sat thus, that her mind was wandering back to the happy past—the days of her infancy and girlhood, and her early home.

Poor thing! She had given her affections and hand to a man who had taken the first steps in intemperance. She had left her home full of buoyant hopes—hopes never to be realized—to spend a life of misery with a sot. Broken-hearted, cast out from the society of her former friends—frowned upon by the "good society" humane—spoken of as the miserable wife of a miserable drunkard—with no other hand to help, no heart to pity—she very soon became a tippler and a drunkard herself.

By the side of this woe-smitten mother, kneeled a little girl of five years, down whose sallow cheeks tears were coursing, who ever and anon exclaimed, "Poor little Willie, must you die?" and then kissing the clammy sweat from "little Willie's" brow, covered her face with her tattered apron, and wept.

In the opposite corner of the chimney, and among the ashes which covered the the hearth, sat a boy about seven years, dragging from the half dead embers a potato, which he broke open with the remark "Mother give this to little Willie. Maybe he's hungry. I'm hungry too, and so is sister; but Willie is sick. Give him this potato, mother."

"No, poor boy," said the mother. "Willie will never be hungry again. *He will soon be dead!*"

This remark drew all the children round her and the dying child.

The father was sitting upon what was intended for a



beadstead, without his shoes or coat, with hands thrust into his pockets, apparently indifferent to all that was passing around him. His hand was resting upon his breast, and his eyes were fastened upon the floor, as if he was afraid to look up at the sorrowing group who were watching the countenance of the dying infant. There was a moment of silence. Not a sound was heard.—Death was crossing the hovel's threshold. Even the sobs of the little girl had ceased. The very respiration of the household seemed suspended, when a slight shivering of the limbs of the infant, and a shriek from the half conscious mother, told all that the vital spark had sped.

For the first time the father moved. Slowly advancing to where his wife was seated, with quivering lips he whispered, "Is Willie dead?"

"Yes, James, the poor babe is dead!" was the choking reply of the mother, who still sat as at first, gazing upon the face of her little one. Without uttering another word, the long brutalized father left the house, muttering as he went, "My God how long!"

At this moment a kind hearted lady came in, who had heard, but a few moments before, of the dangerous illness of the child. She had brought with her some medicine; but her angel visit was too late. The gentle spirit of the babe had fled, and there remained for her but to comfort the living. This she did, while we followed the father. We related to him the circumstances which led us to visit his house, and briefly spoke of the misery which inevitably follows in the wake of intemperance.

"I know it sir," said he; "I have long known it. I have not always been what you see me. Alcohol and my appetite have brought me to this depth of degradation."

"Why not master that appetite? You have the power. Thousands have proved it."

"Sir, I believe it. I have seen others as far reduced as myself, restored and made happy; but you are the first person who has ever spoken to me on the subject, and I had too strong a passion for liquor to make a reformation myself."

"Well, will you not make the effort?"

"I will. It has occupied my thoughts during the whole morning; and now, in the presence of Almighty God, I promise never again to touch the accursed thing which has ruined me, and made beggars of my family."

Happy to hear this manly resolution, we returned to the house with him—in due time we made the fact known to his wife, and producing a pledge, the whole family signed it upon the table which held the dead body of their child! The scene was an affecting one.

Two years were passed, when the incident was recalled to our mind by a hearty shake of the hand, from a gentleman who was returning West with a stock of dry goods which he had just purchased in New York. It was the man who signed the temperance pledge by the dead body of his child!—*Temperance Recorder*.

#### AN INCIDENT IN REAL LIFE.

A gentleman of this city has furnished us with the following interesting narrative of one of those real struggles of the young, to assist their parents, which sparkle like diamonds along the pathway of human life.—*Wisconsin Paper*.

Business called me to the United States Land Office; while there, awaiting the completion of my business, a lad apparently about 16 or 17 years old came in, and presented to the receiver a certificate of purchase for forty acres of land. I was struck with the countenance and general appearance of the lad, and inquired of him

for whom he was purchasing the land; the reply was, "For myself, Sir." I then inquired where he got the money; he answered, "I earned it by my labor." "Then," said I, "you richly deserve the land." I then inquired "Where did you come from?" "New York," said he. Feeling an increased desire to know something more of this lad, I asked him whether he had parents, and where they lived; on this question he took a seat, and gave me the following narrative.

"I am from New York State—have there living a father, mother, and five brothers and sisters. I am the oldest child. Father is a drinking man and often would return home from his day's work drunk, and not a cent in his pocket to buy food for the family, having spent all his day's earnings in liquor with his drinking companions: the family had to depend chiefly on mother and myself for bread; this distressed mother much and had a powerful effect on my feelings. Finding that father would not abstain from liquor, I resolved to make an effort in some way to relieve mother, sisters and brothers from want. After revolving things over in my mind, and consulting with mother, I got all the information I could about the far West, and started for Wisconsin with three dollars in my pocket. I left home on foot. After spending my three dollars, I worked occasionally a day, and renewed my travel so long as money lasted. By labor occasionally, and the charitable treatment I got on the road, I landed in Wisconsin. Here I got an axe, set to work and cleared land by the job—earned money, saved it, till I gathered \$50, which money I now pay for the 40 acres of land."

"Well my good lad, (for by this time I became much interested in his story,) what are you going to do with this land?" "Why, sir, I will continue to work and earn money, and, when I have spare time, prepare some of my land for culture, raise myself a log-house, and when prepared, will write father, and mother, brothers and sisters, to come to Wisconsin and enjoy this home. This land now bought by me I design for my mother, which will secure her from want in her declining years." "What," said I, "will you do with your father if he continues to drink ardent spirits to excess?" "Oh, sir, when we get him on the farm he will feel at home, will work at home, will keep no liquor in the house, and in a short time he will be a sober man."

"By this time the receiver handed him his duplicate receipt for his 40 acres of land. Rising from his seat on leaving the office, he said. "At last I have a home for my mother!"

### Agricultural Department.

#### LINES ADDRESSED TO THE FARMER.

MIND YOUR BUSINESS—*Old Massachusetts Coin.*

"Yankee Farmers don't give up,  
But mind your vegetation!  
For Agriculture is a sort  
Of bulwark to the nation."—*Old Almanac.*

The Mariner may plough the waves,  
The merchant risk his all!  
The soldier may the battle brave,  
And empires rise and fall.

The Mason work by plumb and line,  
The Carpenter by rule,—  
The Painter sketch a dashing sign,  
The Limner paint a fool.

Unless they keep a steady eye,  
And hold a steady helm,  
The ship will founder by and by,



And dashing waves o'erwhelm.

The rich man to his *text* must stick,  
And *mind his business*, too,  
Or, "Ressurexit non est hic?"  
Your business will drive you.

The *politician* wield the pen,  
To grasp the public gold,  
Must *mind his business* now and then,  
Or soon his *story's* told.

The Wheelwright build a *rotton* wheel,  
With gaudy colors dyed,  
A fatal *fall* may chance to feel,  
Whene'er he chance to *ride*,

But "*Yankee Farmers*," persevere,  
And cultivate the land;  
'Tis this ensures the *substance* here—  
The first and great command.

Then *mind your business* "speed the plough,"  
And prune the seedling tree,  
And autumn's fruit shall bend the bough,  
And crown your *Industry*.

**CORNSTALKS.**—These when cut into inch pieces and are mixed thoroughly with meal or bran, and steamed, make not only a strong but excellent food for milch cows. They should therefore be early cut, hauled in, and preserved from the weather. A ton of stalks thus fed will be found equally as good as a ton of ordinary hay.

**HORSES** to be well managed, should be fed in winter on a variety of food, such as beans, peas, &c.—in summer on clover, green corn stalks, cider pumace, &c., giving them salt every week, and occasionally sulphur and wood ashes.

**SALT MUCK** kept over winter and mixed with lime may be used to advantage in the transplanting of fruit trees.

**RYE** should have deep ploughing and full manuring.

**FOR POTATOES**, a pint or half a pint of ashes, coal, wood, or mixed, thrown into each hill, has proved most successful.

**FATTENING OF ANIMALS.** M. M. Dumas, a French chemist confirms a view that fatty matters are formed in plants alone by showing that hay contains more per cent of greasy matter than does the butter produce from this hay—that cows make twice as much fat from a given quantity of food as do oxen.

**BRUISED FLAX SEED** boiled with the ordinary food has been found economical in promoting the appetite and health of cattle.

The importance of Agriculture to our country is strikingly shown by a comparison of the results of this, with those of the other industrial pursuits. The amount of the industry of the country for one year has been one thousand and eighty nine millions of dollars, nearly two thirds of which is the produce of agriculture. It is agriculture which enables us to supply the wants of the oppressed immigrants and to have kept our trans-atlantic brethren from starvation.

Your stables should be kept clean and profitable by sprinkling the floors slightly with plaster of Paris, or charcoal dust.

Pigs, whose stys look southward thrive much better than those in a colder declination.

To increase the fire under boiling water is wasteful—as the additional heat does no more than increase the evaporation.

## RELIGIOUS NOTICES.

The Twelfth Lecture on Europe will be given in the Bleekers-street Church to-morrow evening:

Br. J. H. Harter will preach at Ford's Bush and Mindenville next Sunday, and at Oppenhiend Centre in the Evening of the same day, and at Schuyler on Monday evening, the 12th inst.

Br. J. H. Harter will preach at Herkimer the 3d Sunday inst. At Herkimer Hill in the evening of the same day.

## DEATHS.

In Edmeston, N. Y., of lingering consumption, Mrs. Wealthy, wife of Col. Eri Deming, on the morning of the 5th ult., in the 49th year of her age.

Mrs. Deming bore her last, long sickness with unexampled fortitude, in the blissful hope of a happy immortality. In her death, her husband has lost a confiding companion, her children an affectionate mother, a large circle of friends a virtuous associate, and the community a bright example. Her ardent wish was granted, in her mind's clear perception of her situation in her dying moments, which she met without a murmur or a sigh. With her dying breath she uttered sweet counsel to her husband and family, and may it not be forgotten. May our last moment be as tranquil and happy as hers. J. S. P.

Edmeston, Feb. 20, 1849.

In Stratford, Ct., Mrs. Clarissa Pendleton, aged 67. I had not the pleasure of a personal acquaintance with Mrs. P., but am informed that she was, in some respects, a remarkable woman, one of those whom every one seems to love. She had reared a large and highly respected family, and in all the relations of life, as wife, mother, neighbor, friend, was regarded with universal esteem. She was, also, I am happy to say, a firm and unwavering Christian, and a devout believer in the doctrine of Universalism.

A conviction of this great truth seemed to yield her much joy, and imparted its peacefulness to her last earthly hours. Few are loved more deeply than she was by her husband and children, and sad is the blow that severed her from them.

Earnestly do we commend them all to the grace of God, and the comfort of his truth.

A large concourse of people assembled at the funeral, and an address was delivered by the writer. M. B.

## New-York Cattle Market...Tuesday, Feb. 26.

At market 1,400 Beef Cattle, (800 Southern, remainder this State,) 35 Cows and Calves, and 2,500 Sheep and Lambs.

**BEEF CATTLE.**—The market on the whole has been rather dull since our last report. The range of prices is a little wider, but there is no reduction worth mentioning on good Cattle. Sales at from \$6 to \$9 per cwt. A few pair of extra are reported as high as \$10. [There were two pair of remarkably fine Cattle in the yard—one pair raised by Royal Canfield, Esq., of Litchfield Co., Conn.—the other by John Preston of Dutchess Co. this State. They were purchased by Wm. H. Conner of Fulton-market, at 12 1-2 cts. per lb.]

**COWS AND CALVES**—Sold at from \$20 to \$30a\$42 50. 15 left over.

**SHEEP AND LAMBS**—At \$2 to \$3 50a5 50, as in quality. Left over 200.

## NEW-YORK MARKET—WHOLESALE PRICES.

CORRECTED WEEKLY.

### PROVISIONS.

Flour, per bbl.,	\$5 50a6 12	Beef, mess, per. bbl.	12a13
Wheat, Genesee, bush.,	1 34	" Prime, "	\$7 50a8 00
" Western, "	1 05a1 15	Lard, per lb.,	6 1-2
Indian Meal, per bbl.,	2 88	Cheese, "	6 1-2a7 1-2
Corn, round, per bush.,	61a62	Butter, Orange Co. dairy, 20a25	
" mixed, "	53a55	" Western "	16a18
" New Orleans, "	45a47	" Ohio Common, "	10a12
Rye, "	65	Salt, Turks' Island, bush.,	21
Oats, "	41a42	" L'pool grnd, sack, 1 02a1 05	
Pork, Mess, per bbl., 10, 50a10 75		" fine, "	1 20a1 35
" Prime, "	\$9 38	Wool, pulled and fleece, 23a 36	

### MISCELLANEOUS.

Hay, pressed, per 100 lbs.	50a56	Timothy Seed, tierce,	17a18
Hops, per lb.,	9a10	Clover " per lb.,	6a6 3-4
Feathers, live American,	37 1-2	Flax, rough, in bulk, per	
Flax, per lb.,	9	bushel,	1 20a1 22